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WOMAN'S WORK

FOR

WOMAN.

VOLUME VI.

Woman's Foreign Missionary Society of the Presbyterian Church,
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INDEX TO VOLUME VI.

Abroad.

Extracts from Letters, 15, 87, 267, 379, 411.

AFRICA.

Benita, Nassau, Miss I. A., 45, 115, 259, 408.
Corisco, De Heer, Mrs. C., 1, 368.
Corisco, Reutlinger, Mrs. L., 2, 260.
Gaboon, Reading, Mrs. J. H., 218, 370.

BRAZIL.

Rio Claro, Da Gama, Mrs. J. F., 267.
Rio Claro, Dascomb, Miss M. P., 196.
Rio Claro, Kuhl, Miss Ella, 145, 303.
San Paulo, Howell, Rev. J. B., 85.
Sorocaba, Leite, Donna Palmyra, 40, 300.

CHILI.

Valparaiso, Trumbull, Mrs. D., 220.

CHINA.

Canton, Crouch, Miss L. A., 13, 289, 373.
Canton, Noyes, Miss H., 118.
Canton, Noyes, Miss M., 83, 266.
Chenanfoo, Crossette, Mrs. J. F., 183.
Hangchow, Dodd, Mrs. S., 150.
Hangchow, Lyon, Mrs. D. N., 331.
Ningpo, Harshberger, Miss F. E., 46.
Ningpo, Sellers, Miss M. L., 11.
Soochow, Fitch, Mrs. G. F., 9, 185, 230.
Tungchow, Capp, Mrs. E. P., 81, 226, 372.
Tungchow, Richards, Rev. Mr., 371.
Tungchow, Shaw, Mrs. J. M., 292, 372, 400.

CHINESE IN CALIFORNIA.

Los Angeles, Condit, Mrs. I. M., 197, 262, 411
Sacramento, Rice, Mrs. M. L., 329.
San Francisco, Barstow, Mrs., 376.
San Francisco, Chinese Home, 75, 375.
San Francisco, Eyster, Mrs., 147.

INDIA.

Allahabad, Holcombe, Mrs. J. F., 153, 256.
Allahabad, Johnson, Mrs. W. F., 79.
Allahabad, Seward, Miss S. C., M.D., 47, 189, 335.
Allahabad, Wilson, Miss M. N., 109, 363.
Dehra, Craig, Miss M. A., 194.
Dehra, Herron, Rev. D., 193.
Etawah, Belz, Miss C., 190.
Futtehgurh, 295.
Futtehgurh, Blunt, Miss E. A., 4, 224, 406.
Futtehgurh, Jankee, a Bible Reader, 6.
Futtehgurh, Tracy, Mrs. T., 188, 364.
Hardie, Miss M. H., 112, 153.
Hardie, Miss M. H., Transfer of, 51.
Kolapoor, Goheen, Mrs. J. M., 402.
Kolapoor, Hull, Mrs. J. J., 258, 336.
Lahore, Newton, Mrs. C. B., 257, 404.
Lahore, Thiede, Miss, 156, 296.
Lodiana, Wherry, Mrs. E. M., 223.
Mynpurie, Alexander, Mrs. J. M., 155.
Panalla, Graham, Mrs. J. P., 187, 361.
Saharanpur, Calderwood, Mrs. W., 192.
Saharanpur, Calderwood, Rev. W., 297.
Scott, Miss A. E., 113.

JAPAN.

Carrothers, Mrs. C., 366.
Harshberger, Miss F. E., 228, 294.
Tokio, Normal School at, 117.
Yokohama, Ballagh, Mrs. J. C., 332.
Yokohama, Hepburn, Mrs. J. C., 186.
Yokohama, Loomis, Mrs. H., 77, 149.

LAOS.

Chiengmai, McGilvary, Rev. D., 217.

MEXICO.

Mexico, Leason, Miss M. E., 85, 401.

NORTH AMERICAN INDIANS.

Odanah, Wis., Verbeck, Miss S., 3.
Versailles, N. Y., Wright, Mrs. A., 219, 298.

PERSIA.

Oroomiah, Oldfather, Mrs. J., 181.
Tabriz, Easton, Mrs. P. Z., 253.

SIAM.

Petchaburi, Cort, Miss M. L., 195, 397.

SYRIA.

Beirût, Everett, Miss, 37.
Beirût, Farez, Ascine, 40.
Schweifât, Luceya, 151.
Sidon, Eddy, Miss H. M., 73, 410.
Sidon, Eddy, Mrs. W. W., 120, 264, 327.

UNITED STATES OF COLOMBIA.

Bogota, McFarren, Miss K., 3, 399.
Bogota, Weaver, Mrs. W., 114, 221.

At Home.

Alone—yet not alone, 308.
Anniversary, Our Sixth, 57.
Are you thinking about it? 198.
As God hath prospered us, 275.
Auxiliaries and Bands, 21, 57, 90, 127, 166, 202, 238, 275, 311, 346, 382, 418.
"Beside women and children," 377.
Centennial Dollars, The, 89.
Child-Marriage, 412.
Children, The, 53.
Children's Work for Children, 200, 340, 381.
Far or Near, 415.
Faultless, 342.
Fern Leaf Mottoes, Mrs. Weaver's, 344.
From which end should it come? 86.
Good it does at Home, The, 125.
Here,—or There, 88.
Hundred years of Blessing, A, 17.
In God our Strength, 309.
Inheritance, The, 55.
Japan, 234.
Libraries, Missionary, 18.
Libraries, Presbyterial Missionary, 161.
Life Members, 22, 57, 91, 127, 165, 202, 238, 275, 311, 346, 382, 418.
"Lord, send me," 56.
Lord's Estimate, The, 381.
Meeting, Our Semi-Annual, 338.
Meeting, Our Sixth Annual, 121.
Native Land, My, 235.

North American Indians, The, 165.
Notices, 55, 90, 200, 238, 307, 310, 341, 343, 346, 417.
Our Promise and Yours, 158.
Paper read by the Bishop of B——, at Rugby, July 8, 1875, Extract from a. 416.
Persian Women under the Gospel, 268.
Presbyterial Societies, 305.
Read it, 382.
Receipts, 22, 57, 91, 128, 166, 202, 239, 276, 311, 346, 382, 418.
San Francisco, A new House for, 236.
Show us the Father, 380.
Sunset on the Himalayas, 126.
Tripoli Building, The, 232.
Two Cities, 20.
Valuable Gift, A, 379.
What will you do without Him? 162.
When? 201.
Wick of Straw, The, 272.
"Without the Gate," 308.
Work among the Churches, 273.

Northwestern Department.

Africa.

Corisco, De Heer, Mrs. C., 169.

Brazil.

Rio Claro, Da Gama, Rev. J. F., 281.
Rio Claro, Dascomb, Miss M. P., 136, 205, 247, 315.
Rio de Janeiro, Extracts from Report of Presbytery of, 65.

Chili.

Santiago, Curtis, Rev. S. W., 280.

China.

Canton, Cronch, Miss L. A., 317.
Canton, Noyes, Miss H., 278.
Children of China, 66.
China, 242.
Chinese Baby, The, 208.
Ningpo, Sellers, Miss M. L., 134.
Shanghai, Farnham, Mrs. J. M. W., 133.
Shanghai, Farnham, Rev. J. M. W., 426.
Soochow, Fitch, Mrs. G. F., 387.
Soochow, Holt, Mrs., 136.

India.

Campbell, Miss A. S., 26.
Drysdale, Mrs., 99.
Futtehgurh, Fairweather, Miss, 241.
Futtehgurh, Lucas, Mrs. J. J., 313.
Gwalior, One who aids Mrs. Warren, 314.
Gwalior, Warren, Mrs. Dr., 349, 424.
Rawal Pindi, James, Bessie, 63.
Rawal Pindi, Kelso, Mrs. A. P., 25, 385.

Laos.

Chiengmai, Wilson, Mrs. J., 62.

North American Indians.

Dakota Territory, Calhoun, Miss E., 29.
Indian Territory, Robertson, Mrs. W. S., 63, 170, 277, 316.
Odanah, Wis., Dougherty, Miss S. A., 97, 352.

Persia.

Oroomiah, Poage, Miss A. E., 27, 99, 244, 390.
Oroomiah, Van Duzee, Miss M. K., 388.
Oroomiah, Whipple, Mrs. W. L., 134.
Teheran, Bassett, Miss S. J., 207, 246, 423.
Tabriz, Jewett, Miss M., 62, 172, 421.

Siam.

Rangkok, House, Mrs. H. M., 61, 98, 279.
Petchaburi, Cort, Miss M. L., 206.

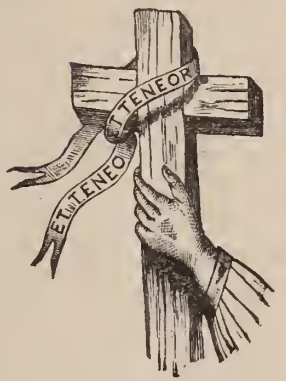
Syria.

Work in Syria, 64.

Home Work.

"According to your faith be it unto you," 283.
"As ye are able," 101.
Auxiliaries and Bands, 35, 71, 104, 142, 179, 215, 251, 287, 323, 359, 395, 431.
Benediction from China, A, 213.
Campaign, Our, 318.
Centennial! 209.
Children's Work for the Sabbath-school, 429.
Experience of a Brahmin Woman who became a Christian, The, 321.
Faith, 284.
First Fruits, 358.
Giving and Receiving, 177.
Grand Proposal, That, 140.
Greatest Trials, The, 32.
Influence of Heathen Women, 318.
Is anything too hard for the Lord? 68.
Leaflet, A new, 31, 179.
Let it go on, 176.
Life Members, 35, 71, 104, 142, 179, 216, 251, 323, 360, 395, 431.
Mankato Convention, More about the, 358.
Meeting, Annual, 35, 71, 137.
Meeting, Extract from Report of the last Annual, 211.
Meetings in Chicago, The great, 391.
Meeting to Remember, A, 214.
Minnesota, Missionary items from, 356, 394.
Missionaries at the Front, A Word from one of our, 286.
Mission Work, A Review of, 353.
Notices, 210, 251, 287, 322, 355.
One Hour a Month, 102.
One More Month, 30.
Persia, Greeting from, 178.
Prayer Answered, 286.
"Pray for us," 430.
Read! Give! Pray! 249.
Receipts, 35, 71, 105, 142, 179, 216, 252, 288, 324, 360, 396, 431.
Revelation ii., 29, 250.
Synod of Indiana, North, The Missionary Convention of the, 100.
"That New Greenback," 359.
That Upper Room, 69.
What shall it be? 175.
"Whatsoever a man soweth, that shall he also reap," 320.
"What wilt Thou have me to do?" 428.
Why do we come down from the Mount? 212.
"Why reason ye?" 31.
Woman's Work, 393.
Words of Cheer from some of our Workers, 34, 70.
Your Prayers and Mine, 320.

Woman's Work for Woman.



Vol. VI. APRIL, 1876. No. 2.

Abroad.

SYRIA.

Extracts from a private letter written by Miss Everett, *en route* to her old field of labor in Syria:

Paris, January 9, 1876.

. . . All during my stay in America my heart was kept full to overflowing by the kindness of friends. Old ones had remained so true, and so many new ones, whom it was a blessing to know, opened heart and home to me for Christ's sake; and at the very last, all seemed to vie with each other in loving thoughtfulness for my comfort. It was such a blessed thing to have so many with me at the last, and all so full of deeds of love, that I really

had no room in my heart for any sadness. Certainly it was only momentary, though I could not be unmindful of the sad possibilities of the future. I had no time—no inclination to brood over that. I could, and did, gladly leave the future and my dear ones with Him whose love has sweetened every bitter cup He has pressed to my lips in the past.

How fast I have lived since March 18th! My cup has seemed running over all the time. My heart has been singing almost uninterruptedly a song of thanksgiving. The consummation of my joy is that I am allowed to go back to my eastern home, and the dear charge I am growing so impatient to see. The thought of staying in America until another fall I have never been able to harbor a moment without a homesick feeling.

The time looked long to be away from my post of duty, away from those whose burdens are heavier while I am absent, and away from those for whom I can, at longest, do far too little. It has sometimes seemed almost selfish to stay ten months away, enjoying so much. Yet every hour's rest, every bit of variety in scene, and of refreshment for heart, soul or brain, has seemed needful to me after the seven years' constant draft upon physical strength and upon other resources. I have accepted it gladly, gratefully, and enjoyed it to the full, feeling that it was not only present nourishment, but that upon it I am mainly to live through another term of years of hard work, and out of it to coin my capital for that work. You know well how much that is dry routine, almost drudgery, there is in every life of earnest work, whatever that work may be. You know, too, by personal experience, how peculiarly all our resources are drawn upon in the life we lead on foreign mission ground. In playtime as in classtime, in our intercourse with parents as much as with the children, we must be always imparting, and gaining rarely anything from them. You know, too, how the very intensity of love for the work may tend to contract and narrow us down to one idea, and lead us to magnify our own branch of the work, if we do not sometimes get out of our "rut," and over the boundary of our little world.

Knowing all this, by experience on the field, you can realize

what a rich joy it has been, what a rare harvest time for me, as for every missionary, to come out again into the stirring, enlightened Christian world, and pick up the stitches that have been dropped here and there, perchance, in the web of home friendships, sacred as ever, and gather up the missing links in the chain of public events that would not stand still and wait for us to plod our way through oriental grammars and dictionaries. And, above all, you know how my heart has been rejoiced, my faith strengthened, and my zeal stimulated, by all that I have seen of the home department of this work.

The missionary meetings I have attended, the delightful acquaintance formed with the home workers, and the knowledge acquired of the home phase of this great work of the church, has given me a new inspiration, and I feel more eager for service than ever. If personal acquaintance with those who are working abroad is essential to keep up the enthusiasm of the church at home, quite as much is gained in turn, on missionary ground, I think, by the missionary's going home at suitable intervals. I could have spent more time than I did in visiting schools, very profitably, had it been practicable. But I have gained ideas which I hope to work out to the perfecting of the departments which have hitherto been the weakest in our school. I go back strong in the faith that the new trio, with help from above, will be able to enlarge the school and increase its power, and also to do more work outside, among the families to which we may have access. Nothing encourages me more, in resuming work, after the promises upon which we always lean, than the thought of the multitude of Christians, whom I know personally, who are praying for us individually, and of the still larger multitudes whom they represent, who bear the whole work daily on their hearts to the mercy seat. . . .

January 11th.—I am so happy, I can hardly contain myself, because there is an end of the sight-seeing and packing, and in three or four hours we are off for Marseilles. Two weeks from to-day, oh, joyful thought! if all is well I shall be once more in my dear old Syrian home.

SYRIA.

EXTRACT FROM A LETTER FROM ASCINE FAREZ, A NATIVE TEACHER IN THE BEIRUT SEMINARY.

. . . WE have a great many new scholars this year, most of whom are little ones; forty boarders and eighty day scholars. There are about four hundred scholars in the Sabbath-school, and it is increasing every little while. I have eight scholars in my class; most of them are just as good as they can be. The first week of the new year we had a prayer-meeting every night, and on Friday we had prayer in three languages. The last week we heard that four hundred of the Maronites in a village two hours from Beirût had become Christians. Dr. Jessup goes up there and preaches to them every Sunday.

BRAZIL.—Sorocaba.

DONNA PALMYRA LEITE. (TRANSLATION.)

DEAR FRIENDS:—It is with very great pleasure that I address you a second letter. In the first place, I have to thank you for the kind reception which my first letter had among you, as I have not only seen my efforts crowned with success in regard to the request which I made, but also have been honored with unequivocal proofs of love and sympathy from distinguished ladies of your country.

As the husbandman ought to be content seeing, after great labor, the small seed which he has sown in the ground sprout and produce fruit, so I rejoice seeing that my humble letter has found an echo in your hearts, and that you are ready to help me in the labor which I have undertaken, animating me with encouraging words and pecuniary help. And now that some ladies among you ask me to continue writing to *Woman's Work for Woman*, I will do what I can to make myself useful in my turn to your magazine, giving more circumstantial notices of the progress in my country of that gospel of Jesus Christ which we all seek to make known.

ERRRONEOUS NOTICES CORRECTED.

Not long ago there was published in one of our papers a letter written by a countryman of mine, who is at present in the United States, of the very unflattering idea which the American people have of our progress, thinking that we have not even railroads! Now, an erroneous idea in regard to a country which it is attempted to evangelize, will without doubt influence the plan which may be formed for this purpose, and retard in this way so grand a work, which, when well planned, could be effected in a less space of time.

I readily confess that my country is very backward in civilization, and could not for a moment compare with the great American republic, but it ought not on this account to be denied an humble place among civilized nations. We also have our railroads. They are not many, but they already show that we have in some years past taken great steps in the path of progress. The city in which I reside has its railroad, which connects it with the beautiful city of San Paulo, the capital of the province.

Another young Brazilian, a student of medicine in Philadelphia, writes to a brother (municipal judge) in this city, sending him an article which he published in response to a notice in an American paper, that "the Inquisition" still existed in Brazil! Really, our degraded state of barbarism would be lamentable if this were the case. But fortunately the notice is entirely false, as my countryman proved. We may even glory a little in respect to this "holy office," for never that I know of did the horrible and terrible tribunal have a seat in this country. It is true that some Brazilians did not escape the fearful scourge when Brazil was yet a colony of Portugal, but these unfortunates were judged and sentenced in Lisbon, where they figured in the famous "*autos de fé.*"

From these and other things, I see that our illustrious brethren beyond the seas know little or nothing of what is at present passing in Brazil, and I wonder at it very much, as we Brazilians are by no means ignorant of the institutions, laws and progress of the United States. So true is it, that in the Brazilian Senate and

Chamber of Deputies, in popular addresses, in the press, and in every part, the United States are cited as the model republic, and one of the most civilized countries in the world. One of our young orators, Dr. Oleveira Bello, speaking of the free institutions, greatness, civilization and progress of the United States, says, with the brilliance of his talents: "The American people are so strong and bold that they ascended to the heavens and thence plucked a handful of stars, and presented them to the world as the emblem on their banner." The United States ought to know more of a people by whom they are so much beloved.

THE RELIGIOUS QUESTION.

The exciting topic of the day here is the "religious question." The Emperor has conceded an amnesty to the bishops of Para and Pernambuco, who were imprisoned for disrespecting the laws of the country, and the press in general has censured very much the proceeding.

"There are evils which become blessings," says a popular adage. The religious question is one of these, for it came to arouse us from the indifference in which we were lying.

The two bishops have moved Brazil to its centre. There have been, on their account, in the Senate and Chamber of Deputies, debates in which were discussed with warmth and enthusiasm the separation of Church and State, and the expulsion of the Jesuits. But, unfortunately, nothing of this has as yet been accomplished. There were only expelled a few disorderly Jesuits, who had excited the people of Pernambuco against the orders of government. Still it is the desire of the greater part of the Brazilians that there be separation of Church and State, with full liberty of conscience, and the complete expulsion of the Jesuits.

The good politicians of the country say that one of the obstacles to the progress of Brazil is, that the Emperor is a Jesuit, and and not only he, but all the imperial family. When the Prince Conde d'Eu, consort of the Princess Imperial, heiress of the throne, came to this city some months ago, my husband and I were invited to dine with him. After the repast, he was con-

versing with my husband, who had attracted his attention, and inquiring in regard to his profession, was very much shocked when he knew that he was a Protestant minister, appearing horrified at the idea. This confirms somewhat the opinions of the politicians in regard to him.

THE RELIGION OF JESUS, ROMANISM, AND THE BRAZILIAN CHARACTER.

As I have already shown you, the religion of Jesus is only now being implanted in the hearts of Brazilians. It is not possible for me here to mention all the different attitudes which my countrymen have taken toward the gospel. Some have shown themselves entirely incredulous in regard to all religion, others fanatical and bitter defenders of the Roman Catholic doctrines; some have, as you already know, professed the doctrines of Jesus, and many others, who have not yet taken such a resolution, have shown themselves very tolerant, and greater friends of Protestantism than of the "Holy Church of Rome." Nevertheless, the preaching of the gospel is finding entrance on every hand. Only a few days ago my husband returned from a missionary tour which he made to the south of this province, meeting at different points persons deeply interested. The Brazilian character is docile, kind, hospitable, and easily influenced for good. In whatever house a traveller requests lodging, he is received as a friend, and treated with cordiality. Some months ago my husband and I made a five days' journey into the interior on horseback. As we took our two children with us, we could not travel far at a time, and so whenever it came on towards night, we asked lodging at the first respectable house we came to, and never were refused. In one of the houses where we stopped we met a lady of gracious bearing and cordial aspect, who really became frightened when she knew that Brazilian *ladies* had also been converted to the gospel. My husband then showed her that women also had souls to be saved, and needed to be made new creatures as much as the men. Romanism has had only two effects upon the people of this country: one is, to make fanatics of them, and excite them against

every new idea which presents itself, and the other is to make persons of intelligence and education entirely indifferent to all religion; not being able to reconcile with their reason the practices of the religion in which they were brought up, they come at last to disbelieve in everything. Unhappily, the large majority of the graduates of the law school in San Paulo are of this sort. As soon as they commence their studies, they give themselves up to the reading of the bad books which French impiety has bequeathed us.

SOROCABA AND SUPERSTITION.

The city of Sorocaba is beautifully located on a slight eminence. On every hand beautiful plains and lovely pictures unroll themselves before the eyes, and a river indolently winds its way past one side of the city. The climate is very agreeable. The sky is the color of indigo, and the moonlight nights are splendid. We have delicious fruits, such as peaches, grapes, apples and figs, besides the fine tropical fruits. It is now November, our spring, when the fields and woods are full of flowers and singing birds. Notwithstanding nature has been so prodigal of her gifts to this city, the inhabitants for the most part appear deaf and blind in respect to the salvation of their souls. Instruction here is very little appreciated, so that we have very few (16) scholars in our school.

In San Paulo I taught for two years in the mission school, directed by the Rev. G. W. Chamberlain. My much beloved friend and I were able to attract many pupils; but here, though my name is well known, I have not been able to influence the minds of the parents, one reason being, the religion which I profess. About eight miles from here is an image of clay, about eight inches high, which the people call "*Nosa Senhora Apparecida*," or Our Lady Revealed. This image is so old that it is black. It is every year brought into this city with a procession of some thousands of devotees, to the sound of music and fireworks. There are often seen in the procession ladies walking bare-foot, with stones on their heads, and men carrying heavy weights, in

fulfillment of promises to the image when making certain requests, which she afterwards *miraculously* answered. From this, my sisters, you may form some idea of the great fanaticism with which we have to contend. Enclosed I send you a "*bentinho*," an object which is here considered sacred. It was made by one of the nuns of this city, and blessed by the priests. It has the virtue of protecting whoever wears it from any severe sickness, the bites of insects, and the temptations of the devil.

LABORS IN THE GOSPEL.

My husband preaches here on Sundays and Wednesdays. On Sunday we have Sunday-school at 11 A. M., for men, women and children, the number of those who attend being as yet small. I wished to take charge of a class of women only, but was obliged to abandon the attempt, because all the women that attend our services are very bashful, and have not courage to answer any question that may be addressed to them. My husband even finds himself restricted in the questions which he can address to the men, and has found it better to spend most of his time in explanations. Notwithstanding this great bashfulness among our members, the church of Jesus is constantly increasing in this city. During the two years that we have lived here, eighteen persons have professed their faith in Christ, and, thanks to God, some others are being prepared for the same step. This letter is already very long, therefore I ask your permission to end here, asking you always to aid me with your prayers, and whatever may be the means at your disposal for the advancement of the gospel in this city. Remember the words of the apostle James (v. 20), "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

AFRICA.—Corisco.

MISS BELLA A. NASSAU.

You will perceive that I am not now in my home at the Bolonda Palms, Benita, but an exile from my loved work there.

I am seeking new strength in this beautiful island, in the home of my dear friends, Mrs. De Heer and Mrs. Reutlinger. Life in this mission home is a hymn, in its perfect harmony, and there is poetry in the tender, delicate nursing care. I was a feeble invalid when I was carried ashore to my couch here six weeks ago. I am not yet perfectly strong, but I do not feel like an invalid now as I sit by one of the "watch towers," (Elongo means a tower,) the cool sea breezes ruffling my paper, and look down upon the wild, beautiful waves on the beach. I cannot tell you, dear friends, whose names accompanied the gifts in the box, how much pleasure its unexpected arrival gave me; then, too, all the things contained in it were so pretty and so useful. I must leave you to imagine Miss Jones and myself sitting on the front verandah of our bamboo house, delightedly removing article by article. . . .

If we were here only in the interests of science, how many beautiful things we could collect. We have higher interests, therefore these are subservient. My sewing machine is increasingly a treasure. It is in good order.

CHINA.—Ningpo.

Miss F. E. Harshberger.

. . . My journey was pleasant and prosperous. It was quite a trial to the dear missionary friends whom I left at Yokohama that I should be alone during the remainder of my voyage; but how well I remember the assurance the Saviour gave me that I was not alone! I could in truth say, "The Lord is my strength and my shield, my heart trusted in Him and I am helped." The hearts of those who were His enemies were turned, that they might render me service. Oh, it must be a sad thing not to be able to mark the love of the Lord in all that is bestowed upon us!

I must confess to some anxiety upon reaching Shanghai, as it was not known by my friends there that I was to arrive by that steamer. I wrote a note to Mr. Mateer, asking for information as to my going on to Ningpo immediately. In a short time I was

told that he was waiting to see me. He informed me that Mrs. Morrison was with him, and Miss Sellers had not yet returned from the north, and that it would be of no use for me to go on to Ningpo without them, so I accepted his kind invitation to remain. I have tried before to tell you of the kind welcome I received from all the friends whom I met at Mr. Mateer's, but have failed. I felt that it was the love of Christ showing its constraining power, in thus receiving a stranger.

I arrived at Shanghai October 4th, and did not leave for Ningpo until the 21st. Miss Sellers came from the north a week before, but was not quite strong enough to attend to all her duties. My heart was full of joy on arriving here, because the Lord had indeed brought me in safety to the longed-for spot. Soon after my arrival, one after another of the native Christian women came in to welcome us. Of one it was said: "She is our best helper; of another, "She is a good Christian;" "This is the wife of an elder." I thought the fruit of those who labored before is visible. We should not faint or grow weary.

These are trying times, when instead of being able immediately to tell the glad tidings, we sit down to hard study. Day after day we see the difficulties of the language more vividly, and pray that the time may not be far off when we can bear the message to the women and children of this land. For this time of trial we need your earnest, prevailing prayers, that while striving so eagerly for a knowledge, we grow not lean in spirit. I do not want to forget that it is the Lord's work, not mine, and I must, instead of being careful and troubled about many things, sit at His feet and learn of Him.

INDIA.—Allahabad.

Miss S. C. Seward, M.D.

. . . When I wrote last we had just gone through our flood experiences; we have the reminders of them yet all about us, as no building could be done until after the rains, and now the people are complaining that government is slow in giving them

permission to begin. We hear of many improvements projected in this part of the city; some narrow, crooked lanes are to be widened and straightened, and a *bund* to be built along the river bank. The people seem anxious to get back to their old homes.

We lost one of our teachers in October. Myra was married to a native Christian in Mr. Ullman's congregation at Etawah. She was such a bright, affectionate girl, and so efficient as a teacher, that we were very sorry to part with her. Her husband is employed in the government telegraph department, and receives a good salary. He was highly spoken of, and she has, I think, a kind husband and a good home. We have another teacher in her place, who is more valuable, in that she can give Miss Wilson far more assistance in Bengali work.

I have had recently a sad, anxious experience with one of the native Christians. It was Raja Ram, the young Brahmin who came here two years since, and whose mother and little wife followed him last year. I very seldom give medicine to the men, but when they come to me, I send them to the goverment dispensaries. Since the flood, Raja Ram and his family have been living in the dispensary. One morning his mother came in and said he had been very sick in the night, and asked me to give him some medicine, which I did. He became very ill with typhoid fever. When he began to improve, he gained his strength more rapidly than I dared hope. A few days since he said to me that God had, he felt, spared his life that he might give it more entirely to Him. His poor mother seems incapable of expressing her joy and thanks, and I think we are all nearly as glad and grateful.

I have been quite busy of late. While the work of a zenana teacher takes her every day over much the same round, mine is constantly giving new and unforeseen experiences. It opens doors that, as Dr. Elmslee said, "will for a long time be hermetically sealed to all others." I usually find the Bengalis quite willing and ready to have me send them a teacher, but it is very different with Hindus and Mohammedans, they are so prejudiced and suspicious; but I can almost always go as often as I wish.

Sometimes the men watch closely, and try to prevent my speaking of religion. Some will rudely interrupt or change the subject; but most of them are too respectful and polite for that. Oftener the great trouble is, that they will take up the subject and insist on discussing matters quite beyond the comprehension of the women. It is far easier to talk with men than women, because many of them are intelligent and fairly educated, while the poor women are destitute of all such advantages; although often quite as intelligent naturally, they seem to think that they have no right to consider such subjects. But this is by no means the case with all of them.

I went yesterday morning to see a sick grandchild of one of my favorite women. She reads very well, as do a daughter and sister-in-law. I often take her little books. The last time I was there, I gave her one that Mr. Brodhead had just put in very simple Hindi, "The True Incarnation." She said they had all been reading it together—the three women—but had not quite finished it, because her husband had sent a book from Agra, which he wanted them to read. I asked to see it, and found it to be the "Life of Krishna," printed at Mathura. I learned gradually that her husband, being in some pecuniary trouble, had gone to that city on a pilgrimage.

"We Hindus go through a great deal of trial and trouble for our religion," she said; "at every step or event in life, from birth till death, we must feed and fee Brahmins, spend money in *poojah*, travel very far to famous shrines and bathing-places." She then spoke of a high caste and wealthy family living opposite. I had gone there a few times to see a sick girl, and seeing a number of unmarried girls, asked if they would not like to be taught. An older one at once answered, "No, because then we must learn about your Jesus Christ, and forget our own religion." She said these people thought themselves very pure; they rose at four and went to bathe in the river; "But," she said, "bathing our bodies does not cleanse our hearts."

I have tried very hard to get them to let me send a teacher to this house. Last year the husband consented, but soon after

withdrew his permission. His wife said to me, on a recent visit, "Last year I wanted so much to learn more; now I seem to be losing that desire." But I am very glad that medical work gives me access to many such, and I often wish I could give them much more time.

Christiana, the woman who reads to those who come to the dispensary, has improved greatly in her power to explain and simplify to the capacities of her hearers. She usually reads over the passage or book first with me, so that I am sure that she herself understands it. Sometimes when she is reading on, and I notice the women paying but little attention, I tell her to stop and explain, or try to rouse their interest, and am often surprised to see how quickly she succeeds in doing so, and how those who often were the most careless, when once roused, will listen and question with the greatest eagerness. A few days since, while she was reading the "old, old story," in Urdu, an intelligent Mohammedan was standing by me while I did something for his little boy. This morning he came again, and as he was leaving, in a low voice, so that no one else could hear, asked if I could give him a copy of the book he heard them reading before, pointing to it among a pile of others. After the floods there was a good deal of sickness, and the attendance at the dispensary larger than usual. In September, there were 336; in October, 306.

A pundit told me of one of the Hindu superstitions yesterday. He says there are certain months in which, if a person die, unless his friends spend a great deal of money and do much *poojah*, he must go to hell. According to the month in which they die, they will go to be with some particular god; in January, to Agui, the god of fire; in the spring, when the small-pox is so prevalent, Sutla, the goddess of that disease, claims all who die then. Krishna Ram and others have each their particular seasons.

Not long since I was called to see a very sick woman, seventy years of age. On my telling them that she could live but a very short time, they asked me to try to keep her alive until the *Dwallie*, a festival to take place in a week or so. On my asking them if they believed that her dying on that day could influence

her future, the sons said, no, they knew better, but their father believed so, and she wished to die then. She died, however, the day previous.

For several weeks we have had in close succession numbers of *poojah*, or feast days, and not only days, but nights, too. My pundit often comes in and says that the next is to be a "very happy day," sacred to some god or goddess; which means that he and his brother Brahmins are to be well feasted. It seems to me that this system of "feeding and feeing Brahmins" is the corner-stone of the Hindu religion. Like the daughters of the horse-leech, they are never satisfied, but are continually crying, "Give! give!"

The local paper here, in a notice of some recent festival, ended with this remark, "Certainly no priesthood so completely dissevered religion from morals as the Brahmins. In excuse for gluttony and vice of every description, unrelieved by a single spiritual aspiration, they have nothing to offer but their sacerdotal birth and the sacred thread. When the system does break down, it will fall with an overwhelming crash."

TRANSFER OF MISS HARDIE.

FINDING herself unable to endure the climate of India, Miss Hardie has been released from the mission there, and will probably return home, as it is not thought now that the climate of Syria would be beneficial to her. The following is the action of the Furrukhabad Mission in regard to the transfer, as proposed at that time:

Extracts from the Minutes of the Annual Meeting of the Furrukhabad Mission, held at Etawah, December 16th to 22d, 1875.

Whereas, The Mission has indubitable evidence that Miss Hardie's health will not allow her to remain in India; and, *whereas*, she herself on this account wishes to seek connection with our Mission in Syria; therefore,

Resolved, That while we deeply regret Miss Hardie's departure

from this Mission, we would record our entire confidence in her Christian character, and would heartily commend her to the Syrian Mission, as one well suited, by her warm love for and enthusiasm in mission work, by excellent common sense and a genial disposition, to be a pleasant colaborer in any field.

We would therefore request that she enter into correspondence with the Board regarding transfer to Syria, and be allowed to proceed toward America, via Syria, and that Dr. Brodhead be authorized to accompany her to Beirût.

Resolved, further, That a copy of this minute be presented to Miss Hardie, and one sent to the Board of Foreign Missions in New York.

After the above action of the Mission, the following reply was received from Miss Hardie:

To the Missionaries of the Furrukhabad Mission.

I wish to express to you all how deeply I appreciate the kindness and regard you have shown to me, at a time when I most needed kindness and regard, and to tell you how lovingly I shall remember the attention I have received ever since I came among you. I came a stranger, and you took me to your homes. I was sick, and you visited me; and inasmuch as you have done it unto one of God's least, you have done it unto Him, and He will reward you.

You know how hard a trial it is for me to go away, but it would be harder still if any root of bitterness had ever sprung up between us. But none has. And now, even if I must go home, it will be with a juster appreciation of, and a fuller sympathy with, missions and missionaries, than if I had not spent this year among you. I can only express to you faintly how I feel, but from my heart I thank you for all you have done for me.

No more money need be sent for refitting the Sidon building, as the full amount has been received.

At Home.

THE CHILDREN.

When we get up towards the summit of the hill in life's journey, and begin to look down on the other side towards the Home at the end, we cannot help casting a look sometimes, also, at the fields which lie far and near on every side to be cultivated; and then, realizing the increasing need of careful industry and watchfulness, we look with great interest and anxiety to those who will succeed us in the work. We see them coming along up the hill, plucking the flowers, gathering the fruits, gazing at the ascent before them with far more hope than fear, eager to go on faster and reach the top, impatient of slow progress or impediment in their way. They scarcely see these broad fields, some white to the harvest, some yet untouched by plow or harrow, some just in the seed-sowing time. All that they see is the brightness and beauty around them, the long stretch of unknown road before them, and the possibilities of joy and triumph which may lie in wait for them along its course.

Nor would we stay their hands from flowers and fruit, or check their youthful hopes and impulses. God gives all this bright eagerness to youth, and soon enough, by His providences and loving discipline, He curbs and chastens it. The Master would have all the little ones come to Him, and put their hands in His; and then, out of the gladness of their young hearts, dance and sing along the road until He stays and steadies their footsteps in His own way.

But we need now and then to come close to those who are fast following us up life's hill—how fast we hardly realize sometimes, until suddenly something shows us that our slipping down on the other side means their coming up on this, and *vice versa*. We need to take them by the hand and show them these broad fields, the cultivating of which will soon devolve upon them. Let them

see how great is the work, how blessed is the Master who calls to it, and how glorious the promise of reward. They must take into their young hands such implements as they will use on a larger scale when they grow up. They must cultivate a little quiet corner of some field as their own, and thus learn to prepare, plant, water and watch for fruit in due season.

Laying aside all figure of speech, we of this Society are just now looking earnestly and yearningly at those who are to succeed us—the CHILDREN of our churches and Sunday-schools and families. We are well aware that this work of ours is not transitory or dependent upon us in any degree—that it is of God; therefore to last until His purposes are fully accomplished by and through it. We believe, also, that we see but the mere beginning of what it is to be in the future, and that our successors will see results of which we do not even dream. It is enough for us that God honors us now by using us as instruments in the first steps of His mighty work in this direction. But we know that it will not be many years before the most of us now so largely occupied with this cause will have finished our course, and folded our hands forever as regards earthly labor.

Then, following along close behind us will be the children and youth of to-day, and to them we shall look to take the work from our failing hands, and carry it on in the name of the Lord. Is it strange that we are anxious that they should be somewhat in training for it now, so as to enter upon it prepared and equipped to bear it forward bravely and successfully? They will take it not in its feeble beginning, as we did, but when, under God, it has waxed great and strong, and no small burden for the shoulders upon which it is laid.

Feeling all this and much more on the subject than can be told in this small space, we determined to speak to those who have so strong a claim upon our prayerful interest, directly, through a magazine. *Children's Work for Children* was the outgrowth of these thoughts. It has spoken for itself in three numbers now, and more than two thousand young readers have bidden it welcome to their homes. It has still some of the imperfections and

weaknesses of very young life, but we think each number will show more strength and vitality.

We would ask the readers of *Woman's Work*, one and all, to give this little messenger cordial and prayerful support, until it can not only stand and walk alone, but run throughout the length and breadth of our land, winning for itself everywhere the love, and enlisting the efforts, of the "boys and girls in the streets thereof."

THE INHERITANCE.

THE Father hath promised the Son the heathen for His inheritance. Are the heathen in their present degraded condition an inheritance worthy our Lord? He formed them for His praise. Do they yield it back to Him in full measure? But they are the inheritance of our King. Do you, and *you*, Christian sister, know that upon us He has laid the necessity of improving this inheritance for Him? He hands it over to us and says, "Occupy till I come." He gives us all the means we need—strong faith, strong pleadings, with the promise, "Be it unto thee even as thou wilt."

He makes us co-workers with Him; and while the silver and gold are His own, He accepts and honors our small gifts for His sake. Let us not rest until we have striven to reclaim some small part of this inheritance, and to return it a fitting tribute to our Lord, all beautiful through His comeliness which He puts upon it. And let us beseech God, on our bended knees, that we be not guilty of withholding from Him His rightful inheritance, by withholding our loving, earnest, prayerful efforts, which, if put forth, might rescue some perishing soul, who would show forth God's praises through all eternity.

E. H. L.

THE Treasurer feels obliged again to call attention to the request made some time ago to the Treasurers of Auxiliaries, in regard to remittances. Please give the name of your Auxiliary, and of the Presbytery to which your church belongs, also your special object of support, if you have one.

"LORD, SEND ME."

By Mrs. H. Roscoe Edgett.

Solemn the summons from far,
That came to her spirit's ear;
Yonder, where darkness and blindness are,
They are calling! Ah! will she hear?
And, if she hear, will her answer be,
"Lord, send me?"

She looks on the loving groups
That gladden the light of home;
In shadow of doubt, she trembling gropes!
To *her* could this summons come?
All these! Oh! how *could* her answer be,
"Lord, send me?"

She thinks of the pagan hearts
Sunk deep in sin's awful woe;
With a shrinking shiver she backward starts,
But her soul hears the mandate—"Go!"
Yet, sobbingly breathed, must her answer be,
"Lord, send me!"

Only angels, in silent awe,
Look on, while she wrestles there;
So, often, life's grandest battle scenes
Veil their tumult in lonely prayer.
So came her humble answer to be,
"Lord, send me!"

She had wrought and given much
To break idolatry's thrall;
But her heart swelled full at His voice and touch,
Saying, "Daughter, give me ALL!"
And gladly now shall her answer be,
"Lord, send me!"

Her gift on the altar laid,—
Cometh end of doubt and strife;
The homage—best—to the Master paid,
In her CONSECRATED LIFE.
And in Heaven, thro' all eternity,
The words that proclaim her HIS OWN shall be,
"Lord, send me!"

OUR SIXTH ANNIVERSARY.

THE Sixth Anniversary of the Woman's Foreign Missionary Society will occur on Thursday, the 27th inst. Meetings will be held in the Assembly Room of the Presbyterian House, 1334 Chestnut Street, at 11 A. M. and 3 P. M.; also a meeting for conference and prayer the next morning. We invite to these meetings most cordially all ladies who are interested in Missions.

NEW AUXILIARIES.

Beaver Falls, Pa.
Connelton, Pa., Mt. Pleasant Ch.
Enon Valley, Pa.
Fultonham, Ohio.
Harrisburg, Pa., Pine St. Church.
Jefferson, Ohio.
Little Beaver, Pa.
Mahoningtown, Ohio.
Middletown, Pa.
Mt. Nebo, Pa.
Neshannock, Pa.
New Bloomfield, Pa.
New Brighton, Pa.
New Salem, Pa.
Paradise, Pa., Leacock Auxiliary.
Petersburg, Ohio.
Philadelphia, Central Church.
Pine Run, Pa.
Pulaski, Pa.
Rich Hill, Pa.
Sparta, N. J.
Stewartsville, N. J.
Wampum, Pa., Slippery Rock Ch.
Washingtonville, N. Y., 1st Ch.
Westfield, Pa.
Wooster, Ohio, Westminster Ch.

PRESBYTERIAL SOCIETIES.

Baltimore Presbytery.
Shenango Presbytery.

NEW LIFE MEMBERS.

Agnew, Rev. B. L., D.D.
Banks, Mrs. N. J.
Brown, Miss Catharine E.
Butterfield, Mrs. N.
Craine, Miss Maud
Eaton, Rev. W. M.
Eaton, Mrs. S. B.
Edgar, Miss Mary C.
Howe, Mrs. George
Ikirt, Miss Sidney
M'Candlish, Mrs. Wm.
M'Kinney, Mrs. D. A.
Newell, Mrs. Mary
Plumer, Mrs. Wm. S.
Rummel, Mrs. J. C.
Shepherd, Mrs. A. T.
Sherrard, Mrs. K. N.
Sherrerd, Mrs. Samuel
Wheeler, Rev. Francis, D.D.
Woods, Miss Jennie

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Feb. 1, 1876.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE. — Brown Mem. Aux., for Miss'y, Lahore, $400; Biblo class, sup. two pupils and Nat. Teacher, Sidon Sem., $135, and for refitting New Sidon Build-

ing, $25 ($160); Isabella Brown Band, Harvesters, Casket of Jewels and Little Gleaners, sup. two schools, Lahore, $200; Graeme Harrison, sup. pupil, Dehra, $50; Mackenzie Band, sup. pupil, Dehra, $28 ($838); Westminster Aux., for Miss Nassau's school, Benita, $124; Piney Creek Aux., $30, ... $992 00

BINGHAMPTON.—Waverly Aux., sup. Bhiwa, Native Teacher, Kolapoor, . . 90 00

BLAIRSVILLE.—Blairsville Aux., bal. for sch'p, Bogota, $40; for sch'p, Oroomiah, $30; Ebensburg Aux., for refitting New Sidon Building, $30; for sch'p, Sidon Orphanage, $38; Little Workers, $7; Busy Bees, $3; Crumbs for the Hungry, $2; Glad Tidings, $2; Truth Seekers and Senders, $5 ($19), for sch'p, Sidon Orphanage; Harrison City Aux., $17; Livermore Aux., for Girls' school, Sabathu, $5, ... 179 00

BUTLER.—Mt. Nebo Aux., . 10 00

CARLISLE. — Carlisle, Golden Chain Band, sup. Hannah, Oroomiah, $14; Chambersburg, Falling Spring Aux., of which $50 for sup. Taikan, B. R., Lahore, $67; Newville, Hopeful Workers, of which $50 for Beirût Sem., $100, ... 181 00

CAYUGA.—Port Byron, Workers for God, for work, Lahore, ... 5 00

CHESTER. — Broomall, Cedar Grove S. S., part sup. Katie, Gaboon, $15; Marple S. S., sup. Annie (Yenge), Gaboon, $25; Oxford Aux., $56; Waynesburg Aux., two ladies, for Yedo lot and building, $10, . . . 106 00

CINCINNATI.—Central Church Aux., $125; 5th Ch., Mrs. R. Brown, support Training school, Saharanpur, $56 50, ... 181 50

CLARION. — Brookville Aux., sup. school, Abeih, Syria, $100; Clarion, Willing Workers, sup. sch'p, Corisco, $34 14; Greenville, Infant school, "to teach children in China about God," $5; Oil City, Young Ladies' Miss. Band, $3 65, . . $142 79

CLEVELAND.—Mem. Ch. Miss. Band, sup. sch'p No. 20, Kolapoor, ... 25 00

DAYTON.—Dayton, 3d Ch., S. S., sup. Eliza Robbin, Dehra, $40, Hatoun, Oroomiah, $28 ($68); Springfield Aux., refitting New Sidon Building, $60; Infant school, sup. sch'p, Ningpo, $40; Troy Aux., sup. Wanetta, B. R., Gaboon, $40, . . . 208 00

ERIE.—Franklin, Olivo Branch Band, $2 50; Warren Aux., $25, . . . 27 50

GENEVA. — Phelps, Everett Band, for Beirût Sem., . 22 60

HOLSTON.—Greenville, Ladies' Aid Association, . . 2 50

HUDSON. — Monroe, 1st Ch., Aux., sup. school No. 4, Lahore, ... 100 00

KINGSTON.—Kingston Aux., . 25 00

KITTANNING. — Apollo Aux., for Miss'y, Siam, $100; Greensburg, Foster Bd., sup. sch'p, Ningpo, $40; Harmony Aux., for Miss'y, Brazil, $36; Indiana Aux., of which $100 for debt of Board For. Miss., $325; Jacksonville Aux., $55, Miss. Band, for Beirût Sem., $21, . . 577 00

LACKAWANNA. — Honesdale, Hopeful Workers, of which $30 for student under Miss Nassau, Benita, $40 00; Wilkesbarre, Mem. Church Aux., sup. sch'p, Mexico, $100, ... 140 00

MARION.—Iberia Aux., . . 10 00

MORRIS AND ORANGE.—Orange Central Aux., for Miss'y, Laos, ... 250 00

NEWARK. — Bloomfield, 1st Ch. Aux., for Miss'y, Canton, and two pupils in Boarding school, $167 10; Newark, Central Ch. Aux., for schools, $60; High St. Aux., for Miss'y, Canton, $55; 1st Ch. Aux., sup.

three village schools, Syria, $181 42; Young Ladies' and Stearns' Mem. Miss. Bands, sup. pupils, Sidon Sem., $160; Third Ch. Aux., for Miss'y, Canton, and day school in country, $119 04; Park Ch. Aux., for church building, Jedaide, Syria, $71 58; S. S., sup. Sukhrani, Mynpurie, $50; Hopeful Workers, sup. Yemmemie, Sidon Orphanage, $25 00; South Park Aux., for Miss'y, Canton, and seven sch'ps in Boarding and Training schools, $151 88; Caldwell Aux., sup. Nat. Teacher, Canton, and one sch'p in Boarding school, $50; Roseville Ch., Maria Grier Bd., support Jennie, Chefoo, $30, ... $1121 02

NEW BRUNSWICK.—Stockton, Seed Sowers, sup. Kă-ngwa, Benita, $30; Trenton, 1st Ch., Golden Hour Circle, sup. child, Yokohama, $25; 3d Ch., S. S., sup. Annio Abram, Dehra, $50; 4th Ch. Aux., for Miss'y, Allahabad, $113, ... 218 00

NEW CASTLE.—Delaware City, 1st Ch., Bible class, sup. sch'p, Ningpo, . . . 20 00

NEWTON.—Belvidere, 2d Ch., Paul Band, . . . 20 00

NORTH RIVER.—Poughkeepsie Aux., bal. sup. school, Jeditha, Syria, $20; for Mrs. Nevius' work, Chefoo, China, $60, for Canton schools, $60, for fund for Missionaries' children, $25 ($165); Mrs. M. F. Wood, $40; Mrs. Isaac Braydon, $25, for two sch'ps, Gaboon, . 230 00

NORTHUMBERLAND.—Bloomsburg Aux., . . . 58 95

PHILADELPHIA, CENTRAL.—Cohocksink Aux., for Miss'y Saharanpur, $108 50; Johnstone Aux., for Missionary, Odanah, $55; North Ch. Aux., sup. school Jedaide, Syria, $100; B. L. Agnew Bd., for refitting New Sidon Building, $25; S. S. No. 1, $25; S. S. No. 2, sup. Sarah Domingo, Dehra, and Esther Baboona, Oroomiah, $22 50, ... $336 00

PHILADELPHIA, NORTH.—Bristol Aux., sup. Sophie Nathanael, Dehra, $64 20; Germantown, 1st Ch. Aux., for Miss'y, Yedo, $112 50, . 176 70

PITTSBURGH AND ALLEGHENY COM.—Pittsburgh, Central Ch. Aux., for Miss'y, Futtehgurh, $117 37; Third Ch. Aux., for Miss'y, Mynpurie, $232; Shadyside Aux., for Miss'y, Futtehgurh, $65; Swissvale Band, sup. sch'p, Ningpo, $45; Sewickley Aux., for Miss'y, Mynpurie, $25; Raccoon Aux., for work under Miss Coffman, Siam, $52 75; Allegheny, North Ch., Try Band, for work under Rev. G. F. Dale, Syria, $10; Wilkinsburg, Heart and Hand Workers, for "Mateer sch'p," Ningpo, $45; George Rea's Miss. Box, $2 33; Mary Bailey's Miss. Box, $1 34; Bessie Bailey's Miss. Box, $1 87; Caddie Davison's Miss. Box, $5 13; Lucy and Hetty Allen's Miss. Box, $1 14; Mary, Nettie and Willie Henderson's Mission Box, $2 69 ($14 50); Cross Roads Ch., Robert and David Sample, for Louisa Lowrie Home, $1, ... 607 62

PORTSMOUTH.—Winchester Aux., ... 5 00

REDSTONE.—Dunbar Aux., $52 60; Pleasant Unity Aux., $15; Trusting Miss. Band, $12 65; Uniontown Aux., $50, ... 130 25

ROCHESTER.—Groveland Aux. for Mrs. Mateer's work, Tungchow, . . . $25 00

ST. CLAIRSVILLE.—Buchanan Chapel Aux., . . . 10 00

ST. LAWRENCE.—Ogdensburg Aux., for Miss'y, San Francisco, $180; Morning Star Band, of which $39 77, for support Sadui, Allahabad, $52 77; Watertown, 1st Ch. Aux., for Edith Foster

sch'p, Mexico, $70; Miss. Band for sch'p, Shanghai, $30; Watertown, Stone St. Aux., $15, ... $347 77

SHENANGO. — Beaver Falls Aux., for Mrs. M'Farland's work, Siam, $50; Clarksville Aux., sup. school, Lahore, $46 60; New Castle, 1st Ch. Aux., for outfit and travelling expenses of Missionary to Mexico, $80; Slippery Rock Aux., $15 50; Miss. Band, $2 45; Miss Mehard's class, $1 35 ($19 30); Unity Ch., Willing Workers, $5; Westfield Aux., for Mrs. M'Farland's school building, Siam, $58; West Middlesex Aux., of which $40 for B. R., Chefoo, $60, 318 90

STEUBEN. — Prattsburg S. S., sup. sch'p, Girls' Boarding school, Canton, . . . 14 50

STEUBENVILLE.—East Springfield Aux., for Miss'y, Canton, $40; Bacon Ridge Aux., for Miss'y, Canton, $40; Wellsville Aux., sup. Gobind, Nat. Teacher, Farrukhabad, $30, . . . 110 00

SYRACUSE. — Syracuse, Park Ch., S. S., for Mrs. Nevius' schools, Chefoo, . . . 56 91

UNION. — Knoxville, Shiloh Aux., ... 4 00

WASHINGTON.—West Alexander Aux., for Miss'y, Tungchow, $90; Legacy of Mrs. Lizzie Sutherland, for Yedo lot and building, $100; Friends of the Cause, for Yedo lot and building, $2; West Liberty Aux., sup. orphan, Futtehgurh, $25, . 217 00

ZANESVILLE.—Fultonham Aux., for Yedo lot and building, $11; Zanesville, Putnam Ch. S. S., Whipple Mem. Band, for Oroomiah Sem., $15, ... 26 00

CENTENNIAL OFFERINGS. — Colerain, Pa., Miss F. W., $1; Groveland, N. Y., Mrs. Elvira S. Ewart, $1; Watertown, N. Y., Mrs. Abner Baker, $1, ... $3 00

MISCELLANEOUS. — Ardmore, Pa., Alfred Tevis, 10 cts.; Baltimore, "First offering of 4 Mite Boxes," for Yedo lot and building, $1 25; "Mary's first gift to Foreign Missions," for refitting New Sidon Building, 75 cts.; Belvidere, N. J., Mr. Samuel Sherrerd, to cons. Mrs. Sherrerd a L. M., $25; Germantown, Pa., "W." for Yedo lot and building, $10; Montreal, Canada, American Pres. S. S., sup. pupil, Canton, $34 14; Newtown Sq., First Day School, part sup. Katy, Gaboon, $10; Perrysville, Ohio, Mrs. Margaret Ewalt, $1; Phil., Mrs. R. S. Black, $1; Mrs. W. A. Robinson, $5; Proceeds of Lecture on Japan, for Yedo lot and building, $42; Pittsburgh, Mrs. E. Wallingford, for Yedo lot and building, $50; Plainfield, N. J., "S.," for China, $2; Ripley, O., Mrs. John M. Hopkins, $5; Somers, Wis., Miss Nettie M. Dougherty, $2; S. Salem, O., Miss S. C. Fullerton's S. S. class, $3 50; Miss J. Sloan's class, $2 80 ($6 30); Trenton, N. J., Mrs. F. J. Slade, for Miss'y, Allahabad, $150; Uhricksville, O., Mrs. Alexander's S. S. class, for Yedo lot and building, $5; Woodburn, Ill., Mrs. S. B. Bird, $5; Woodbury, N. J., Mrs. Susan M. Roe, $5, ... 360 54

Total Receipts, Feb., 1876, $7,692 05
Previously acknowledged, 34,244 31

Total Receipts from May 1, 1875, to March 1, 1876, . $41,936 36

The $5 acknowledged in *Woman's Work* for March, from Mrs. R. S. Black, Phila., should have been from Mrs. M. J. Milliken, Phila.

MRS. J. M. FISHBURN, *Treasurer*,
1334 Chestnut Street.

PHILADELPHIA, March 1, 1876.

W. P. B. M.

Northwestern Department.

SIAM.

MRS. H. M. HOUSE.

BANGKOK, November 11, 1875.

. . . MR. MCFARLAND and family arrived October 19th, and seem much improved in health. They have gone to their station at Petchaburi. Mr. and Mrs. Dunlap came with them as missionaries to Bangkok, but we still need several more families to fill places made vacant by those who have been obliged to leave, not to return. I am ready to ask with you, "When will the time come that the mission treasury at home will allow the sending out of those who are willing to come?" Could every Christian in America, or could a few members of each church there, see heathenism as we missionaries see it, there would be an overflowing treasury, and the question would be, "Who will stay at home?" instead of, "Who will go to the poor heathen?"

Two of our dear pupils have been received into the church this year, and there are two or three others whom we think are Christians. Others, still, say they are going to follow the religion of their mothers. We can only pray earnestly for them.

. . . We now expect to leave here for China in March, and to cross the Pacific in April; and I fear after this reaches you there will not be time for a letter from you to reach me here. Miss Grimstead will be connected with the school, and will undertake, after I leave, to keep up my correspondence with the different ladies to whom I have been occasionally writing, seeking thus to increase the interest of the different societies, circles and bands in the great work. It will be no small tax upon her time and strength, and she hopes the ladies will do their part of the letter-writing. Frequent assurances of the home interest in us and our work do us good.

NORTH LAOS.

Mrs. J. Wilson.

Cheing-Mai, September 9, 1875.

. . If it were not for this prevalent fever, the climate of Cheing-Mai would be truly delightful. The natives suffer very much from it as well as foreigners. The introduction of quinine has been a great blessing to the people; and now, as they know its benefits, they come in crowds to get it. I was here a number of years before I was susceptible to the malaria at all. By being absent a year from the influence of the miasma peculiar to this climate, I hope to get well enough to come back for several years more work before visiting the United States.

I have been in Cheing-Mai for eight consecutive years, and am beginning to feel the wear that work and care bring. I have been very happy in my work, and am very much attached to these dear people. Although I have seen in that time but one other white lady besides Mrs. McGilvary (a Mrs. Cushing, missionary lady from Malmain, Burmah, visited us five years ago), I have been contented, and thankful for the sustaining presence of Him who is with us always.

PERSIA.

Miss Mary Jewett.

. . . I thank you for your kind invitation to come home. I have no doubt you would all do everything possible to make me happy and comfortable; but would you not rather have me remain faithful at my post? I have only been out from the home land four years. I came out for ten, and have no intention of returning home any sooner. But I hope and pray that my health and strength may be spared to me, that I may labor on six years longer in Persia; then I shall be ready to ask for a furlough. I do often think of my native land, of the privileges there enjoyed, of loved ones there, and think how I would love to be there—that is all. I have never been sorry I came to Persia as a missionary; but I do rejoice that, unworthy, I was accounted worthy.

INDIA.—Rawal Pindi.

My Dear Friends:—We received your kind letter, and had much pleasure in reading it. And now I send you a report of my zenana work. In the evening I go every day to the city, and as usual meet the women in the zenanas, and they always hear the gospel. In some houses they ask with wonder whether the Lord Jesus Christ was so kind as to take pity upon the poor and needy.

Mrs. Kelso and I, when we go to the city, both in the houses of the poor and the rich alike, preach the word. In some houses they remember the word and the pictures which Mrs. Kelso shows them when she goes with me. When she again asks them about these pictures, some of them are able to tell what the pictures represent, and they are very glad to see Mrs. Kelso, and we hope that God will bless the spread of His word. And I am very grateful that you are sending me presents. I should tell you I have three children; two of them are daughters, studying in the Dehra Doon school with Mr. Herron, and one little son at home. I should also tell you that in some zenanas the women are reading the Bible. And Mrs. Kelso has given them stockings to knit, and they have learned to knit stockings. Now, with my warmest salutations, I remain your obedient

Bessie James.

INDIAN TERRITORY.

Mrs. W. S. Robertson.

Tallahassee, November 22, 1875.

Many thanks for your kind letter, which reached me in due season, and especially for the sympathy expressed and the encouragement it gave that we might be able to speak more to these people through our little press. Concerning the good done by it, I extract the following from a letter from a former scholar: "The books you let me have for the purpose of distributing among the Creeks that live near this place did not go more than a quarter around. More than fifty would like a copy of your little paper, *Our Monthly*. And more than ever they like anything that has

religious documents printed. I found that more than I knew could read, and some few can read and write. Please send to my address anything that you think would do these poor western Creek Indians some good. They are without schools, young boys and girls growing up without the least knowledge of what book teaching is, or the use they might make of it if they had free privileges like many boys and girls.

. . . Thus I have given a little insight into the work of *Our Monthly*. Mr. Robertson had hoped that the council would appropriate one hundred and fifty dollars for the paper for the coming year. They had appropriated one hundred the last year, but he felt that he could not afford to publish it for that sum for another year. He thinks that after the notice he gave in the October number he had better give them printed matter in some other form, if any good people can be found to take pity on the hungry Muscogees (Creeks), many of whom have scarcely any other source of mental light than our work furnishes them. Few can appreciate the satisfaction with which we look forward to the possession of James, Titus and Ephesians, which are now going through the press of the American Bible Society. Whatever any person or persons can spare in addition to what they are already doing for benevolent objects will be most thankfully appropriated to the work of scattering printed matter among this people, for no society prints for us without charge, except the Bible Society. In addition to these, we already have Matthew and the Gospel and Epistles of John.

WORK IN SYRIA.

EXTRACT from a recent letter:—"We fear, from what we hear of the finances of the Board, that we shall be obliged to retrench, whereas we feel that we should be enabled to advance. I trust you will be able to do something for us to prevent any retrograde movement. I cannot promise to write much, but shall be glad to give all necessary information in regard to the schools and pupils maintained in my field by bands or societies in America. We

have a very interesting land to live in; but Lebanon needs great labor to become a fruitful field. How the inhabitants toil to break the rocks, terrace the surface, and dig up the soil! and then they must wait years for the fig, and years more for the olive, to repay them for their efforts. Just so in the spiritual work here. It is more like preparing and planting orchards than like sowing seed in ground ready to receive it."

COMMON SCHOOLS OF ABEIH FIELD.

Name.	*Average Attendance.*	*Cost (gold).*
Be-shey-moon,	45,	$100 00
Ara-moon,	35,	90 00
Ain-Kesoor,	36,	95 00
Abeih,	35,	100 00
Kefr-Metta,	60,	180 00
Dib-be-ye,	16,	68 00
Ain-Bal,	36,	90 00
Deir-il-Komr (2),	53,	440 00
Ain Zchal-ta,	44,	100 00
Be-ham doon,	38,	130 00

BRAZIL.

EXTRACTS FROM REPORT OF PRESBYTERY OF RIO.

SEVENTY miles from S. Paulo, a cross has recently been erected in a retired place, and all the people around about go to embrace it, for an *Ihi fiade* said it would save them. At Ibicaba, an immense estate near Rio Claro, containing many plantations, and worked by some five hundred negroes, the owner (Senor Fergueiro, mentioned in "Fletcher's Brazil") maintains a night school, and at the noon spells the slaves study our Catechism for *recreation*. . . .

Seven years ago St. Miguel sold six Bibles in a town called S. Antonio do Machado. At his departure, the padre ordered the "false Bibles" to be burned. Five were sacrificed. One was brought to a friend to hide, and was thrown into a corner. Years passed. A child in the family died, and the bereaved father

bethought himself of the Bible, which claimed to be a book from God. He read it, and one day asked the padre if it was really false. "Yes, but I have an authentic one, which I'll let you have," answered the unwary priest. He compared them. They were alike. On reading the Second Commandment, the wife said, "Husband, if this be true, we are in mortal sin!" and she immediately left off worshipping images. The husband hesitated until he reached, in John, the passage, "I am the way," etc. They began to keep the Sabbath, and when Senor Madesto, pastor from Lorena, visited their town, he found a Christian family ready to profess Christ, and already sowing the good seed around.

S. Joao do Rio Claro, Province de S. Paulo,
November 12, 1875.

Dear Mrs. K.:—Merry Christmas and a happy New Year to Chicago, Bloomington, Joliet and Champaign! We have much reason to be thankful in looking over the past year, and greater still to pray God to bless the new year. There are many halting ones near the kingdom, who are afraid to enter in—afraid of worldly sneers, afraid of a strait conscience. Many persons are very cordial to us personally, who are yet afraid of being called turn-coats. They can be induced to accept plows and sewing machines (though some actually object), but are desperately afraid of any improvements in religion. Pray that their eyes may be opened to the beauty of Christ, to learning that His yoke is easy and His burden light.

Yours, affectionately,

Mary P. Dascomb.

CHILDREN OF CHINA.

Miss Downing.

I wonder if the boys and girls who read *Woman's Work* know much about the children of China? Do you know that here there are no little blue eyes, no curly heads, no silver or golden-haired little ones, but all have very black, straight hair, dark skins and black eyes? We do sometimes see large round eyes,

but oftener almond-eyed boys and girls peep out at us from behind the mother or the older brother or sister, and often this one look is sufficient to terrify them. They express their fear in loud shrieks, or, if older children, they run from us, crying, "The foreign devils are coming!"

Sometimes we see bright, clean faces, but oftener very dirty ones. There are children who, in warm weather, wear clothes, and there are others in "summer costume," that is, they wear nothing except a pair of shoes, especially boys under ten years of age. Many others, boys and girls, wear only trousers. But their bodies are, after all, in most cases, well covered with dirt. In winter they wear thick wadded garments, and never have them washed or changed during all the cold months. You will not be surprised to know that these filthy garments, and their heads, too, become thickly populated before the winter is over. But it may possibly astonish you to know that they catch and *eat* the vermin that infest their bodies.

As you may imagine, but few of these children have nice clean houses to live in, or nice clean mothers to take care of them. Yet these mothers do love their children, and take care of them in their way. They are very careful to have their little girls' ears bored when they are very young, and prepared for the ear-rings which every girl wears, and quite as careful to have their feet properly bound. Their mothers do not think they are cruel to their little daughters when they are binding their feet, day and night, tighter and tighter, with no relief for months and years, till the foot is sufficiently crushed, misshapen and stunted to be fashionable. But they think it would be cruel *not* to do this, for "if they do not have small feet, how can they get a good mother-in-law and it is not a good home unless in "a mother-in-law's house" would be a calamity indeed.

Both boys and girls have their heads shaved, leaving the hair around the crown of the head. This hair is never cut, and the longer it grows the better. The boys have theirs braided, and hung down their backs; little girls have theirs braided, gathered up into a knot, and tied with a red string.—(*To be continued.*)

Home Work.

IS ANYTHING TOO HARD FOR THE LORD?

When the Lord Jehovah, four thousand years ago, spake to Abraham, saying that in Isaac, the unborn son, His covenant should be established, all human experience was set aside, and the *impossible* promised. Is not the same Omnipotent One bidding us to-day to go forward in our appointed work, for "all things are yours?" Is He not as able now as then to supply every need? Shall we, because the unbelieving "laugh" as Sarah did, let our hands hang down, and say by our conduct that this matter of converting millions of heathen "is too hard" for even the Almighty who formed the worlds? Do you pray "Thy kingdom come, Thy will be done *on earth?*" What mockery, if you pray without the desire; and if you desire, how dare you, I, or any one, professing to be Christians, be idle and do nothing for its accomplishment?

Woman's work for heathen women—what a glorious work it is! Lifting up out of darkness into light, giving blessed freedom for the vilest slavery. Wonderful goodness, that God permits us to share this rich privilege with Him! O you who have never done anything before, mark this centennial year by a good beginning. From your comfortable homes, even your poverty, something can be given as a thank-offering. We of this Northwestern Board have poured out our prayers that our deep anxieties concerning the material means might be taken away—that even in these stringent times, large streams might flow into our treasury; that when our report is read at the annual meeting, every precious dollar of that twenty-five thousand may be there. We believe it will. Nothing is too hard for the Lord. In the mean time, these ten remaining days, let everybody be deeply in earnest, not counting her labor dear if she gathers in the pennies and dimes and centennial dollars that are to help the chariot wheels move forward. If you are too late to report as desired, at Room 48 McCormick Block, take the money with you to Indianapolis, and we will all

join in your rejoicing, and sing, with united voice, "Praise God, from whom all blessings flow!"

THAT UPPER ROOM.

Is it because we literally rise heavenward, or in going up do we leave the cares of earth behind, or why is it, that so often such blessed influences come in upper rooms? In the Bible they are spoken of as places where wonderful events transpired. Thrice in an upper room the dead were brought to life. In an upper room our Lord instituted the Supper, which has moved on down the stream of time for eighteen centuries, coming to us, ever and anon, saying, "This do in remembrance of me." Surely we may look back with thoughts of reverence to the hallowed spot from whence we have such an assurance of the "great love wherewith He loved us."

Paul preached, broke bread, and talked, from evening till the morning dawn, "in an upper chamber." If the people had not felt it a blessed place, would they have continued there all night? It seems probable, too, that the Pentecostal fire came down, and each one was filled with the Holy Ghost, while they were gathered in an upper room. And has the Lord ceased to "hearken and hear" when His children meet in upper rooms, to talk "and think upon His name?" We think not; and we think our readers would agree with us, if they had been at the last monthly prayer-meeting of the Woman's Board in that upper room. While we listened to the sweet yet thrilling voice of Mrs. Rhea, as she read and commented on those glorious words of God, given to us in the 49th chapter of Isaiah, and as she poured out her heart in thanks for what God has done, and in supplication that He would speedily fulfill His great and precious promises, how we were moved to a stronger desire that we might have a part in hastening on that blessed time. And as others prayed, read letters, and made touching remarks concerning the great work before them, and our hearts burned within us, we were constrained to feel that the Lord had verified His promise, "There am I in the midst of them."

I would that the Presbyterian women throughout the North-West could be persuaded to hold similar meetings. If they would, I am sure their own souls would be blest, and their hearts enlarged to *do* more; for who can come down from such a mount of holy joy and not feel constrained to increase her efforts to advance Christ's kingdom? Surely, then, would not the President of this Board plead with such eloquence in vain for the means to carry on this blessed work. "Let us not love in word, neither in tongue, but in deed and in truth," and let us show this love, not by giving "a cup of cold water," or "two mites," as too many of us do, but by giving somewhat in proportion to the abundance with which we have been blest. Then will the treasury of the Lord be filled, and those who are now waiting, and saying, "Here am I, send me," will not plead in vain for the privilege of carrying the bread of life to those who are perishing without it. But if love will not constrain us to do all that we can, then let us remember the fate of Meroz, who failed to go up "to the help of the Lord, to the help of the Lord against the mighty." A. J. W.

WORDS OF CHEER FROM SOME OF OUR WORKERS.

BEAVER DAM, WISCONSIN.

Our societies have done well in many respects since their organization, we think. Young and old have labored hard to raise funds for the grand cause; but sometimes the thought of the other than physical forces yet undeveloped in church and Sunday-school makes us long to cry out, "Awake, awake! put on thy strength, O Zion!" Don't you think if all interested in mission work would give as freely of their prayers as of their time and funds, the work would be increased one hundred fold? We can do so little—God so much. Why can't we, why don't we, work in God's strength?

WORTHY OF IMITATION.

We organized a Woman's Foreign Missionary Society, February 11th, under very small encouragement. As a church, we are very

weak—no pastor, and some talk of closing. Several ladies have been long anxious for this organization. It has been deferred from time to time. Now we commence with four members. We shall hope to increase our membership and send soon a list of subscribers to *Woman's Work*. Our efforts will be but feeble, but we shall hope to have our strength increased by doing for others.

LENA, ILLS.

ANNUAL MEETING.

THE fifth annual meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in Indianapolis, Ind., April 12th and 13th. Auxiliaries have not a single day to lose. Send forward at once reports and names of delegates to the Annual Meeting, to our Secretary, 48 McCormick Block, Chicago, Illinois.

NEW AUXILIARIES.

Bryan, Ohio, S. S. Miss. Band.
Lima, Ohio.
Hillsdale, Mich.
Crawfordsville, Ind., Centre Ch.
Elkhart, Ind., Young Ladies' Band.
Paoli, Ind.
Brimfield, Ill.
Chicago, Ill., 5th Ch., "Steady Workers Band."
Delavan, Ill.
Kankakee, Ill.
Lena, Ill.
Towanda, Ill.
Knoxville, Iowa.
Morning Sun, Iowa.
Omaha, Nebraska.
Eugene City, Oregon.

NEW LIFE MEMBERS.

Mrs. Elizabeth Barr.
Mrs. S. J. Bishop.
Mrs. Martin Bridwell.
Mrs. E. A. Elfeld.
Mrs. W. Holt.
Mrs. Margaret Kinnah.
Mrs. Mary McCoy.
Rev. Henry T. Miller.
Mrs. Henry T. Miller.
Mrs. Decatur Norris.
Mrs. Wheeler Plum.
Mrs. M. E. Pratt.
Mrs. J. A. Stebbins.
Mrs. Helen Thompson.
Mrs. Betsey Ware.
Mrs. Jane Ware.
Mrs. Julia M. Whiting.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, for February, 1876.

Mt. Vernon, Iowa, W. M. S.,	$15 20	Alton, Ill., Centennial Offering, ...	$8 50
Lewistown, Ill., W. M. S., .	1 40		

Chicago, Ill., 2d Ch. S. S., sup. child in Chefoo, China,	$40 00
Lake Forest, Ill., W. M. S.,	2 00
Norwood, Ill., W. M. S.,	8 90
Milford, Mich., Young Ladies' and Sunbeam Societies, for Mrs. Thomson, Mexico,	19 00
Clinton, Ill., to educate two girls in Persia,	70 00
Fillmore, Minn., W. M. S.,	5 00
Bedford, Ind., W. M. S.,	10 70
Galena, Ill., W. M. S.,	30 00
Keokuk, Iowa, W. M. S., sup. of Miss Jewett,	50 00
Winona, Minn., W. M. S.,	10 00
Vinton, Iowa, for Miss Mary Pratt,	25 00
Monroe, Mich., W. M. S. of 1st Ch.,	13 75
Kossuth, Iowa, W. M. S., 1st Ch., for Rev. D. C. McCoy, Pekin, China, to educate Lein Fing, $30; for sch'p No. 10, with Miss Downing, Chefoo, $50; from Kossuth and Mediapolis branches of the W. M. S., of 1st Ch., for Mrs. Carothers, Japan, to rebuild Girls' school, $50,	130 00
Bay City, Mich., Wight Miss. Band, to help furnish room for Mussulman children,	30 00
Kenton, Ohio, W. M. S.,	30 60
Saginaw, Michigan, for Mrs. Coan's salary,	75 00
Freeport, Ill., 1st and 3d Chs., for Miss Jewett of Tabreez,	25 00
Princeville, Ill., 1st Ch., sup. of pupil with Rev. A. Brodhead, Allahabad, India,	56 75
Chicago, Ill., 6th Ch., S. S., for Rev. J. M. Farnham, Shanghai,	50 00
Madison, Wis., Aux. Soc. 1st Ch.,	62 47
Oregon, Wis., W. M. S.,	10 00
Corinne, Utah, Rev. H. K. Bushnell,	5 00
Madison, Wis., Boys' Mission Band, for school at Kanton, Persia,	12 00
Logansport, Ind., W. M. S.,	88 00
Clinton, Iowa, 1st Ch.,	40 00
Hyde Park, S. S. class, for school at Digga Cherbash, Persia,	10 00
Troy, Ill., W. M. S., for Choo, in Mrs. House's school, Bangkok, Siam,	$14 00
Valparaiso, Ind., for Bible reader in Indiа,	7 50
St. Charles, Mo., Young Ladies of Linwood College, for sup. of Miss Poage,	25 00
Chicago, 1st Ch. W. M. S., for Mrs. Jessup's salary,	110 50
Kasson, Ill., for Miss Downing,	10 00
Indianapolis, Ind., 4th Ch.,	4 10
Evanston, Ill., for Miss Bacon's salary,	80 00
Clayton, Ill., 1st Ch., sup. of student with Dr. McCoy, China,	40 00
Cedar Falls, Iowa, for Miss Pratt, India,	33 50
Albion, Mich.. W. M. S.,	9 00
Towanda, Ill., W. M. S.,	31 00
Genesco, Ill., for school building, Sidon, Syria, $1 50; for purchasing lot for Mrs. Carother's school, Japan, $1 50,	3 00
Evansville, Indiana, for Mr. Hutchinson, Mexico (*gold*),	60 00
Michigan City, Busy Bees, for Mexico, $17; Mrs. John Orr, $3,	20 00
Ypsilanti, Mich., W. M. S., for Miss Dean, $37; Miss. Circle, for Miss Dean, $25,	62 00
West Branch, Iowa, by Misses H. and M. Brown,	3 00
Chicago, Ill., 2d Ch., for Miss Calhoun's salary,	67 00
Valparaiso, Ind., for Mrs. Warren's salary,	10 00
Mt. Pleasant, Iowa, for Brazil,	72 50
Austin, Texas, W. M. S.,	30 00
Milwaukee, Wis., Immanuel Ch., for Mrs. McFarland, Siam,	25 00
Joliet, Ill., Central Ch,, for schools in Persia,	50 00
Lake Forest, Steady Streams,	6 83
Chicago, A Friend of Missions, $5; Centennial Dollars, $5; A Penny a Week for China, 55 cts.	10 55
Grand Rapids, Mich., S. S. of 1st Ch., a New Year's Offering for Persia, $2 50 of the amount from Bird's Nest,	14 10
Total,	$1.732 85

CHICAGO, March 1, 1876.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.